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ABSTRACT

This document consists of part five of a book of readings that examine issues affecting men in the late 20th century. It was written for counselors at all educational levels, social workers, community therapists, private practitioners, clinicians, teachers, hospital workers, and Employee Assistance Program workers. Four chapters are included in this fifth section. "Developing a Contemporary Men's Studies Curriculum" (Sam Femiano) traces the history and development of men's studies, discusses the goals for a men's studies curriculum, and outlines specific objectives that would meet such goals. It concludes with a specific curriculum outline of a course on American masculinity. "A Survey Report: Men Counseling Men" (Richard Thoreson, Stephen Cook, Peter Shaughnessy, and Dwight Moore) reports on an extensive research study of male members of the American Association for Counseling and Development that focuses on the issues and concerns of male counselors. "Being a Man Can Be Hazardous to Your Health: Life-Style Issues" (Fred Leafgren) emphasizes the significance of the social, occupational, spiritual, physical, intellectual, and emotional dimensions of men's lives. "The Journey Continues" (Dwight Moore, Stephen Parker, Ted Thompson, and Patrick Dougherty) takes a new look at some of the emotional components involved in a man's developmental experience. (NB)

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The basis for the field of men's studies is, indeed, the emergence of a new paradigm for understanding men and the male role.

Chapter 17
DEVELOPING A CONTEMPORARY MEN'S STUDIES CURRICULUM

Sam Femiano

"Men's studies" describes a diversity of courses developed in colleges and universities throughout the United States and Canada over the past 15 years that have, as a common element, an exploration of notions of maleness and masculinity. The courses cover male psychological development, men's roles in society, and the evolution of the notion of masculinity in history and works of literature. In some respects, the term "men's studies" is a cognate of women's studies, and the influence of feminism and women's studies was important in the early growth of men's studies. Principally, however, the courses evolved out of the neonate men's movement, changes in society's notion of male roles, and the initiative of individual men themselves who, in response to these social changes, began to make changes in their personal lives.

The History and Development of Men's Studies

In the mid-1970s, a few scattered men's studies courses were being taught in the United States, but it was not until the beginning of the 1980s that men's studies as a distinct entity began to be noticed. In 1984, a national survey found about 40 courses in the United States. In the 6 years since that survey, however, growth has been rapid and the current number of courses has risen to at least 200.

One inspiration for the early development of men's studies was the men's movement that had begun to emerge in the early years of the 1970s. This period of the movement could be characterized as a time of growing awareness for men as they began to realize the extent to which the prescriptions of the male role influenced both their own lives and that of society at large. In response to this growing self-awareness, consciousness-raising groups appeared around the country, local and

regional newsletters were begun, and men's resource centers started. The major characteristic of this first stage of the movement was a growing self-consciousness on the part of men about the realities of being male in modern society.

From this new self-consciousness gradually emerged a need for a new understanding of history. Men wanted to know how current notions of masculinity had evolved. The process of moving from a growing self-consciousness, an intrapersonal process, to a search for historical meaning, an external process, characterized the second stage of the men's movement. Emerging self-consciousness demanded a history and, in the latter half of the 1970s, writings began to appear that were historical in character (Dubbert, 1979; Filene, 1974; Katz, 1976; Pleck & Pleck, 1980). The search for a history was the second stage of the movement.

The third stage is the stage of conceptualization, and men's studies is an essential element in that part of the men's movement concerned with a deeper philosophical understanding of men and their roles. Again, it is following a pattern found in the development of the women's movement, for women's studies scholars have long been engaged in the process of conceptualizing their field of study. The 1979 meeting of the National Women's Studies Association, for example, produced a series of papers, *Theories of Women's Studies* (Bowles & Duelli-Klein, 1983), that dealt with questions concerning the role of women's studies in the academic curriculum and the development of a women's studies methodology. In the field of men's studies, such questions are now being broached.

The first men's studies courses were taught in various academic disciplines in institutions scattered around the country. Many of the teachers of these courses began to offer them because of events in their personal lives that caused them to reflect on men's roles in society. As academicians, they found it natural to investigate these events and try to understand them through the lens of their particular discipline. The result was a proliferation of men's studies courses in diverse disciplines. A national men's studies organization did not emerge until 1984, and most people who were developing courses did so independently of each other. This process of course generation out of a blend of personal and professional interest again seemed to follow the pattern for women's studies courses, which also grew in much the same way.

It is interesting that, even though the number of men's studies courses has increased fivefold in the last several years, the original diversity has remained and courses are still found in very different departments of universities. The motivation for developing courses continues to be consciousness raising but now also includes a strong research component. It is this latter element that most distinguishes current teaching from that of 6 years ago. Research in the area of men's studies has proliferated and articles now appear regularly in scholarly journals. An-

thologies of articles are also appearing, and doctoral dissertations are being written with fair regularity. Today, the Men's Studies Association is a national organization linking together scholars and researchers in men's studies, and the *Men's Studies Review* is a quarterly journal of articles, book reviews, research notices, and bibliography about men's studies.

Despite this proliferation of courses and interest, the place of men's studies in the curriculum is still not clearly defined. No program of men's studies exists anywhere in the United States or Canada. Most courses are taught within the context of an already established department or, in some instances, they are interdisciplinary. The question of a final niche for men's studies seems to be awaiting further evolution of the field. Some comments regarding its right to be called an academic discipline, however, are appropriate here.

Men's Studies as an Academic Discipline

The original division of disciplines, defined in the medieval universities, has continued to furnish the basis for curriculum development. As modern science evolved in the 18th and 19th centuries, however, and as the social sciences were born in the latter decades of the 19th century, the original divisions were expanded to make room for new "disciplines." In the past several decades, we have seen science, particularly, become even more specialized so that the notion of discipline itself is often loosely equated with the specialty or subspecialty of a particular science.

At the same time, new disciplines were not always accepted immediately. The introduction of the social sciences in the latter part of the 19th century, for example, was a response to the social movements of the time and was greeted with skepticism by the more traditional and established disciplines. Thomas Kuhn suggested that the emergence of new disciplines is sometimes connected with the emergence of new paradigms and I think his suggestions, originally developed in relation to science, have a bearing on men's studies.

> When, in the development of a natural science, an individual or group first produces a synthesis able to attract most of the next generation's practitioners, the older schools gradually disappear. In part their disappearance is caused by their members' conversion to the new paradigm . . . it is sometimes just its reception of a paradigm that transforms a group previously interested merely in the study of nature into a profession or, at least, a discipline. In the sciences, the formation of specialized journals, the foundation of specialists' societies, and the claim

> for a special place in the curriculum have usually been associated with a group's first reception of a single paradigm. (Kuhn, 1962, pp. 18–19)

The basis for the field of men's studies is, indeed, the emergence of a new paradigm for understanding men and the male role. Whether that fact gives it a claim to be called a discipline remains still controversial. It may be that it is too early in its development. The paradigm is not fully articulated nor does it have a consistent body of adherents (Kuhn, 1962). As the field grows, however, and gains a better sense of its own identity, it may be sufficiently coherent to be called an academic discipline.

A second consideration, however, is the role of gender studies in the evolution of the field of men's studies. It may be that both men's studies and women's studies will eventually be subsumed into a single field of gender studies that provides the philosophical underpinnings for both fields of study. Again, it is too early in the evolution of the field to know.

Despite a lack of clarity about its definitive place in the curriculum, as men's studies grows and develops, it will have an impact on the university curriculum in several ways. Its particular perspective on maleness brings a new and deeper understanding to other subject areas in the curriculum. Its emergence will also stimulate the university to grow and change as cultural contexts change. Finally, it will provide an opportunity for instructors from a variety of disciplines to work together to integrate their insights and research because men's studies offers an opportunity for integrating the university curriculum in new ways. Many men's studies courses are taught using the perspective and material of several disciplines. Such an approach to learning not only enhances students' ability to understand but also gives them a way of viewing reality that will serve them in contemporary political and social life as well. In a sense, men's studies teaches them not only about the world but about the process of learning itself.

As this evolution continues, however, certain areas of men's studies will need to be examined more closely. Men's studies, as currently practiced, is a field populated by White, middle-class men. Such a phenomenon is not surprising because White, middle-class men predominate in academic settings in the United States and other Western countries. Such a predominance of a single group, however, will create difficulties as one seeks to develop a field of study that is universal in its understanding of men and in its ability to engage a wide range of adherents. This lack needs to be remedied as the field grows.

Changes in our understanding of gender paradigms that have made men's studies possible are also important for society in general. Many

of our social rituals and much of our social structure are posited on a dichotomous understanding of the relationships between men and women. This understanding is reflective of Western thought, in general, which is most comfortable with a dualistic approach to understanding the universe and human beings. Men's studies is one way to begin to change this perception of reality and to make possible more fruitful relationships between men, women, and children. The change will be slow because old habits of thought do not easily give way, even in the face of anomalous situations.

A Men's Studies Curriculum

In this section of the chapter, suggestions will be made for developing a men's studies curriculum. Such a curriculum must incorporate a number of themes, including the notion of gender as a social construct and its influence on men's psychological development, their social roles and behavior, the role of social institutions in the process of male socialization, and the historical evolution of the notion of masculinity. The role of power and dominance in men's personal lives and social relationships, particularly in their relationships with oppressed groups, also needs to be considered as well as the ways in which men's attitudes and roles are changing in the contemporary world.

Goals

The above themes can be subsumed into the following goals. The first is to define maleness and its allied concept, masculinity, through the disciplines of psychology, history, sociology, and the other social sciences. This goal is essential to the attainment of the other two. The second goal is to understand the evolution of male roles in society, both contemporary and historical, and the third is to foster a changed awareness in students of the impact of gender roles and particularly male roles on their lives and on society.

The first goal of the curriculum is to explore and understand the varied characteristics that have been attributed to men over the years. Maleness, itself, is usually seen as an innate characteristic of men whereas masculinity is defined as a set of culturally defined characteristics that have evolved through historical periods. We sometimes even speak of "masculinities" to emphasize the diverse meanings that can be attributed to this concept in different historical periods and cultures.

An understanding of the historical and cultural variability of maleness is essential for two reasons. If an adequate psychology of men is to

be developed, researchers must be able to distinguish the aspects of masculinity that are subject to change from those that seem inherent to men as such. In addition, the ability of men to change and break out of their roles depends on whether or not these roles are based on innate characteristics or acquired ones. Because biological distinctions have often been the justification for male role assignments, an understanding of the interplay between biological and environmental factors in gender attribution is a part of this goal.

The second goal of the curriculum is to understand the ways in which notions of masculinity have influenced the evolution of male roles because it is society's understanding of gender roles that has guided its assignment of these roles to men and women. It is only recently, however, that sociologists, anthropologists, and other social scientists have begun to study men's roles from this viewpoint. David and Brannon (1976) commented "that the male sex role has been able to elude scientific study—or even notice—because, rather than in spite of, its enormous and pervasive influence on the knowledge, thoughts, attitudes, and assumptions of every person who has grown up under its influence" (p. 2). They explained this phenomenon by citing the adage, "The fish will be the last to discover the ocean."

This goal is important, as well, because men's roles have wide implications for society at large. Women's roles, for example, have generally been construed as complementary to men's roles, and any change in the roles men play will consequently have an effect on women and their roles as well. There is also a close correlation in society between the roles assigned to people and the power they exercise in social affairs. A study of men's roles, then, will include a study of the distribution of power in society as well as a consideration of the power allowed to the women, children, and men who belong to oppressed social classes. Recently, some men have begun to express dissatisfaction with the roles they have been acculturated to play in society. This phenomenon will also need to be studied as well as the new possibilities that are beginning to be available to men who wish to take on nontraditional roles.

Finally, the third curriculum goal is to raise students' awareness about the impact of gender roles on their own lives and society in general so that they can begin to make more informed choices about their own lives and work.

Specific Objectives

These three goals can be broken down into a number of objectives that give them more detail and clarity. In general, constructing curriculum objectives means keeping in mind both the traditional body of

knowledge that needs to be handed on and the particular needs of contemporary students. Often, in curriculum development, there is a conflict between the worldview of students and their particular needs and the philosophical basis of tradition and the need for it to be understood. In men's studies, this dilemma exists in a somewhat different form, for the body of literature that constitutes the major resource for the field represents a newly emerging paradigm of masculinity and is a new tradition that has grown out of men's desire to better understand themselves and their behavior. The dilemma, then, in terms of choosing material for a curriculum, is between what one might call the new understanding of men and masculinity and the traditional view, and it can best be characterized as a clash of traditions.

Finally, curriculum objectives, if they are to be useful to the instructor, must clearly define the change they envisage in the student, whether it be in understanding or behavior, as well as the content area in which they envisage that change. Objectives in men's studies envisage changes in understanding and in behavior. Instructors in the field of men's studies have generally taken two approaches in teaching a course. Courses have been taught from a research-oriented perspective whose focus was understanding male psychology and behavior, or from a more experientially oriented perspective whose focus was on bringing about awareness and behavioral change in the students. These two approaches are not mutually exclusive and courses can incorporate both of them. The curriculum objectives, as outlined below, allow for both approaches to be used in developing courses.

1. Be able to define the meaning of maleness as a distinguishing characteristic of men. To attain this objective requires that students investigate and understand the relationship of biology to environment in the psychological development of men. It also requires them to formulate criteria for distinguishing innate characteristics from acquired ones in their investigation of men's psychology and behavior. This objective is distinguished from the following one in that it is more theoretical in nature and deals with the meaning of maleness, whereas the following objective deals with the social manifestations of maleness.

2. Be able to define and describe the notion of masculinity as a social construct. To attain this objective requires that students be familiar with the bases of gender attribution in our society and the ways in which the attribution of male gender traits is determined by social rather than individual needs. Researchers in the field of psychology, sociology, and anthropology have investigated the evolution of the concept of maleness and, although their conclusions are not always in agreement, their work needs to be analyzed and understood for the light it casts on the process of gender attribution.

This objective also requires that students be able to recognize the ways in which masculinity is understood differently by men in different social and economic classes. Attainment of this goal could also require that students use their knowledge of the concept of masculinity to analyze its influence on the choices regarding gender roles that they have made in their own lives.

3. Be able to trace the development of men's studies as a field of study and define its function in the academic curriculum. Because men's studies is a new field, it is important for students to understand the assumptions on which it is founded and its relevance to other fields of study. To attain this objective requires that students be familiar with the philosophical premises on which men's studies is based and be able to explain them. They will also be required to identify the important events in the historical development of the field, describe the relationship of men's studies to other academic disciplines, and discern the effects of male bias on their learning in other disciplines.

4. Be able to describe the historical evolution of the notion of masculinity and the male role. The ability to think historically is an important skill for students to acquire in general. To demonstrate attainment of this objective, students will need to apply this skill to showing how particular prescriptions for masculine behavior have evolved from the social contexts of different historical periods. They will also be required to trace the evolution of these ideas of masculinity. Finally, the realization of this objective requires students to describe their own historical period with its particular notions of masculinity, recognizing those that are a heritage from the past and those that are new.

5. Be able to define the function of social roles and identify the influence of the concept of masculinity in assigning men's roles. Social roles play an important part in structuring society and allowing it to function in an efficient way. To attain this objective requires that students be able to define this function and describe the ways in which notions of masculinity determine male role assignment. They will also be able to discuss the role of social institutions such as the family, the school, the military, the government, and the workplace in the socialization process. Students will be able to critique their own lives in the light of their knowledge of social roles and the process by which they have been acquired.

6. To be aware of the impact of the male role on society. To attain this goal requires that students be able to describe the hierarchical structure of society and the distribution of power according to that hierarchy. Men's roles determine the roles of other social groups because men have power and, consciously or not, determine the roles other groups play by controlling access to power. Students will also be able to discuss their

own experience of power or lack of power associated with different social roles and membership in different social groups.

7. Be able to describe the nature of the changes that are happening to men's roles in contemporary society. Students will be able to identify the personal and social motivations that prompted the men's movement in its various manifestations as well as the other cultural changes of the last two decades that contributed to men's sense of a need for change. They will also be able to critique theories of male psychological development and the revised viewpoints on that development currently being discussed. Students will also evaluate the changes in their perception of their own roles or behavior that have occurred as they have studied the male role.

8. Be able to describe the harmful effects of certain aspects of the male role on men's physical and psychological health. The male role is a complex set of prescriptions that has served men well in some regards but has been detrimental to their health in others. Students will be able to describe the interrelatedness of physical and emotional health in people and the relationship of male role expectations to stress. In addition, they will be able to examine their own role functioning or that of men they know and evaluate in what ways it has been detrimental to their physical or emotional health.

9. Be able to identify and value the positive aspects of the male role. The current critique of men and the male role has sometimes portrayed men in a negative fashion. This portrayal is unwarranted because many aspects of men's functioning are positive and productive. Students will be able to identify these positive aspects and describe their value. Ideally, the attainment of this objective would stimulate students to work to create more positive roles for men and women.

Curriculum Outline

The following suggestion for a men's studies program does not list individual courses but rather areas of concentration that correspond to the goals and objectives outlines above. These areas are organized topically, and each area is capable of being further defined into several courses in various academic disciplines. For each area of concentration, there is presented a general title and a listing of topics to be included in that area. Section III is only a suggestion of special topic areas that can be developed in the field. The subject matter of these areas will be determined by the needs of particular students and the interests of teachers.

AREAS OF CONCENTRATION

SECTION I—Introductory Areas of Concentration
- The Concept of Maleness
- Men's Studies—Its History and Development
- Masculinity in a Historical Perspective

SECTION II—Applications to the Social Sciences
- The Psychological Foundations of the Notion of Masculinity
- The Male Role in Society

SECTION III—Selected Topic Areas
- Oppressed Racial Minorities, Men, and Work
- The Homosexual Tradition
- Men and Change
- Men and Maleness Portrayed in Literature
- Men's Health and Sexuality
- Men and Aggression

This curriculum is proposed as a full program in men's studies, the equivalent of a major in an academic field. It can be adapted, however, for other academic applications. Students, for example, who wish to have an understanding of men's studies but do not wish to make it their area of concentration, could develop a minor using selected courses from each section. A student in sociology, for example, might choose courses from The Concept of Maleness, Maleness in a Historical Perspective, The Male Role in Society, and The Psychological Foundations of the Notion of Masculinity as a base and add selected topical courses as needed. By the same token, courses developed from the above areas can be constructed as independent courses to be taken as social science electives in another major. Because it is unlikely that men's studies will soon become a major on most college campuses, these latter methods of implementation will most likely be the most common application of any curriculum for the immediate future.

The curriculum is proposed without distinction between undergraduate and graduate material. The goals and objectives outlined above and the areas of concentration can be implemented on either level by selecting resources appropriate to the level desired and requiring a research component as well as demonstrated mastery of the material for higher levels. The following discussion will illustrate how one of the above sections can be broken down into a course outline.

Course Title: American Masculinities: Introduction and Goals

This course will consider the concept of masculinity as it has evolved in American history and culture during the last three centuries. An

understanding of this evolution is important for the student because many contemporary notions of masculinity are variations on historical themes. In this course, the historical variability and permanence of male traits will be explored.

In exploring this theme students will be made aware of the male bias in much historical work. Men have been the dominant protagonists throughout history, and their viewpoint on historical research and writing has strongly influenced our understanding of history.

This course is considered an introductory section of the curriculum because it illustrates the influence of society's needs and expectations on the definition of masculinity.

Objectives for "American Masculinities"

At the conclusion of the course, students should be able to define the characteristics of masculinity that have been prominent in various historical periods in the United States, to trace the evolution of those characteristics, and to indicate which of them continue to be evident in contemporary theory about men.

Other objectives include the ability to discuss the reasons for considering certain masculine characteristics as constant in their manifestation rather than being linked to certain historical periods. Students should also be able to trace the history of "feminist" men through the 19th and early 20th centuries.

Finally, students should be able to explain how history, its important events, and its division into periods has been defined by men from a male bias and be able to describe the notion of patriarchy as it refers to men's dominance of the social order throughout history.

Course Outline

The introductory classes (1–4) would look at the periods of American history as defined by Pleck and Pleck and the notions of masculinity that were prominent during the different historical periods. Particular attention would be paid to the end of the 19th century because of its affinity to the present period.

The next part of the course would look at cultural and racial diversity among men and the ways masculinity was understood in various social groups (5–7). This part of the course would include a study of gay men and attitudes toward them throughout the past 200 years of American history. For this section of the course, Katz's work would be used as well as Sylvia Strauss's study of feminist men. Although resources are more

scarce, it would be important to include a study of Black men in this section of the course.

With the foregoing as background, students would then spend considerable time on the period since World War II (8–13). For this period, Barbara Ehrenreich's book would be a useful resource. The development of the men's movement and its current divisions would also be important to study for a better understanding of the differences in men's perceptions of the meaning of masculinity. Brod's book would also be a useful resource.

Because the required readings for the course are all books that subscribe to a new paradigm of men and masculinity, it will be important for the students to look at some traditional treatments of the period to critique the bias from which they are written. It will also be important for students to understand historical method. Degler's article is useful for this purpose.

The following books are suggested as required reading for the course:

Dubbert, J.L. (1979). *A man's place*. Englewood Cliffs, NJ: Prentice-Hall.

Ehrenreich, B. (1983). *The hearts of men*. Garden City, NY: Anchor Press/Doubleday.

Filene, P.G. (1974). *Him/her/self: Sex roles in modern America*. New York: Harcourt Brace Jovanovich.

Katz, J. (1976). *Gay American history: Lesbians and gay men in the U.S.A.* New York: Crowell.

Pleck, E. & Pleck, J. (1980). *The American man*. Englewood Cliffs, NJ: Prentice-Hall.

The following books are suggested for additional readings:

Banner, L. (1983). *American beauty*. New York: Knopf.

Barker-Benfield, G.J. (1976). *The horrors of the half-known life: Male attitudes toward women and sexuality in nineteenth-century America*. New York: Harper & Row.

Brod, H. (Ed.). (1987). *The making of masculinities*. Boston: Allen & Unwin.

Davis, N.Z. "Women's history" in transition: The European case. (1875–1976). *Feminist Studies, 3/4*, 83–103.

Degler, C. (1981). What the women's movement has done to American history. In E. Langland & W. Gove, (Eds.). *A feminist perspective in the academy*. Chicago: The University of Chicago Press.

Macleod, D.I. (1983). *Building character in the American boy: The Boy Scouts, YMCA and their forerunners, 1870–1920*. Madison, WI: The University of Wisconsin Press.

Stearns, P.N. (1979). *Be a man!* New York: Holmes & Meier.

Strauss, S. (1982). *"Traitors to the masculine cause": The men's campaign for women's rights*. Westport, CT: Greenwood Press.

Personal and professional concerns of male counselors are discussed in relation to the counseling process between male counselors and male clients.

Chapter 18
A SURVEY REPORT: MEN COUNSELING MEN

Richard W. Thoreson, Stephen Cook, Peter Shaughnessy, and Dwight Moore

The special concerns of men as men in our society relate directly to the specific issues that arise when men counsel men. The nature of the male sex role in its own right has been addressed in the literature (Thompson & Pleck, 1986; Zilbergeld, 1978), but in relation to the mental health of men and to the process of counseling the male client, the male sex role has received scant attention (see Scher, Stevens, Good, & Eichenfield, 1987; Silverberg, 1986). Consequently, there are gaps in the empirical data on how a man's internalized views of masculinity affect him personally and how these views affect the male counselor–male client counseling dyad (Kimmel, 1987).

Indications in the literature to date suggest that men who conform to the traditional heterosexual male sex role, when compared with men who display more "liberated" or "androgynous" sex role characteristics, are at greater risk for physical and mental health problems (e.g., Downey, 1984; Werrbach & Gilbert, 1987). This traditional male sex role touts the masculine values of success, status, toughness, independence, aggressiveness, and dominance to be achieved only by restricted emotionality and intellectualization and through disdain for all that is soft, compliant, effeminate, or "sissylike". It is a role that teaches men to be insensitive to their feelings, to their concerns, and to symptoms of illness (Franklin, 1984; Goldberg, 1976; Harrison, 1978; Memecke, 1981; O'Neil, 1981; Pleck, 1981).

Paradoxically, as the prescription to deny psychological and physical pain leads men to minimize psychological distress, traditional men may seem healthier in their self-reports of well-being than do women and nontraditional men (Gove, 1978; Thoreson, Kardash, Leuthold, & Morrow, in press; Warren 1983; Weissman & Klerman, 1977). Thus, it is difficult to determine whether the self-report by a man of his psy-

chological well-being represents the true state of his health or an artifact of the cult of toughness and denial of pain.

Ipsaro (1986), noting the erosion of the traditional male sex role in our society, saw changes in the roles that men are asked to play and subsequent difficulties for men that stem from these changes. Skord and Schumacher (1982) posed the question directly: Does the traditional male sex role with its singular focus on the masculine components of power, suppression, status, and success, to the exclusion of all that is feminine, represent a kind of handicap?

The psychological characteristics associated with the traditional male sex role have also been found to affect the counseling process. It has been suggested that the restricted emotionality of men interferes with the therapeutic process (O'Neil, 1981). Warren (1983) asserted that men are socialized to be intolerant to depression. Depressive symptomatology is incompatible with the male sex role. Therefore, men tend to be reluctant to admit to problems or to seek help from others. Ipsaro (1986) suggested that these concerns demand techniques such as those employed in behavior therapy that are more direct, analytical, and educational rather than the "traditional" dynamic therapeutic approach with its focus on emotionally latent interventions and greater ambiguity.

Silverberg (1986) argued with equal persuasion that a focus on the traditional male role in the counseling process can lead to several, only unfavorable, outcomes. These results include the perpetuation of traditional male stereotypes and the devaluing of the traits of emotional expressivity and tenderness. Additionally, Silverberg saw the focus as offering but scant encouragement for the male client through the risk of openness and emotional vulnerability to "lead a fuller and richer life."

These concerns impinge directly upon the male service provider and point to the need to focus specifically on the process of counseling that occurs between male counselors and male clients. The intimate communication characteristic of this process is especially difficult for both male client and male counselor because the roles toward which men are socialized are not conducive to counseling (Heppner & Gonzales, 1987; Silverberg, 1986).

The present study addresses these issues by asking male service providers to describe (1) the concerns that they have, both professionally and personally, and (2) the concerns of their male clients, both general and counseling-related. The frequency and content of these two sets of concerns are compared to each other and then related to other demographic variables. Finally, a male sex role typology based on differential levels of endorsed concerns is developed.

Method

Subjects

Surveys were mailed to 1,000 men, randomly sampled for the membership of the American Association for Counseling and Development (AACD). Three hundred and sixty-six surveys (36.6%) were returned. Of the men who returned surveys, the average age was 44.4 (*SD* = 10.2) with a range from 23 to 73 years of age. The majority (*n* = 274; 75%) reported being married, 16% were single, 8% were divorced, and 1% widowed.

Other demographic data were gathered. In terms of ethnic background, the men in the sample identified themselves in the following manner: "White," 95%; "Black," 3%; "Hispanic," 1%; "Asian," .6%; "Native American," .3%; and "Other," 3%. According to the highest degree earned, our sample was distributed as follows: 25% PhD, 23% MA, 15% MS, 14% MEd, 10% EdD, 2% Bachelor's, and 1% PsyD. When pursuing their highest degree, 58% specialized in counseling psychology. School and clinical specializations comprised 9% and 8%, respectively. College, educational, higher education, rehabilitation and industrial-organizational personnel each made up 4% or less of our sample.

The men in our sample tended to be employed at a 4-year college/university or be in private practice (27% and 23%, respectively). Thirty-one percent were employed in other types of educational settings, 5% worked in community mental health centers, and 3% worked in hospitals. Fifty-two percent (*n* = 190) of those who answered the question regarding the view of their work performance indicated that it was under systematic review. Among the private practitioners, 53% worked in solo practice. The average salary for our sample was approximately $38,600.

Given the relatively low return rate (36.6%) and possible sample bias, the AACD membership office was asked to supply the current demographic data of the organization for comparison (W.M. Hamilton, personal communication, March 1, 1989). Our sample was found to be similar to the total AACD membership on those demographic characteristics gathered for comparative purposes in our study. The mean age of our respondents was 44.3 (the modal age range of AACD, of 34% of the current membership, is 39 to 48 years of age), and 95% reported their ethnic background as "White" (AACD = 90%). Twenty-five percent (25%) had received a doctoral-level degree (AACD = 19.3%). The most frequently reported work settings were 4-year college/university, 27% (AACD = 24.2%), and private practice, 23% (AACD = 24.5%). Membership in AACD divisions was reported as follows: 30% in AMHCA

(AACD = 24%), 18% in ACPA (AACD = 15%), and 14% in ACSA (AACD = 20%).

Instrument

To fulfill the objectives of this study, a survey of AACD male members was undertaken.[1] The survey included three subparts. The first was a set of professional demographic items (e.g., employment and personal history). The second was a set of selected items taken from the Masculinity Profile (based on Lavris & Pope, 1976).

The third section, the Concerns Assessment, was developed to measure the interests and concerns of the respondents. It consisted of 36 topics that were considered to be of possible concern to male service providers of AACD. The topics were selected by an AACD committee over the course of several meetings in 1986 and 1987. The Concerns Assessment contained two columns for responses to each topic listed. In the first column, the subjects were asked to check those issues "with which you would like assistance." In the second column, respondents were asked to indicate with which issues they would like assistance relative to their male clients. The last item in this section provided space for the subjects to include any other areas of interest or concern to them.

The Masculinity Profile items, taken from Lavris and Pope (1976), address the following areas: self-rating of masculinity (e.g., "Compared to others of your sex, how masculine would you say you are?"), self-rating of femininity (e.g., "Compared to others of your sex, how feminine would you say you are?"), interpersonal relationships (e.g., "How many close friends of the same sex do you have?"), violence (e.g., "Since adolescence, have you ever struck a person of the opposite sex in anger?"), and behavioral/attitudinal measures of sex roles (e.g., "Who disciplines the children?" and "What is your attitude toward women's liberation?").

Procedures

Initial copies of the Male Counselor Development Questionnaire (MCDQ) were forwarded to faculty members, members of the AACD Committee on Men, and the current president of AACD for review and comment. From these comments, the questionnaire was revised. Mailing labels were obtained from the AACD Executive Office for a random sample of 1,000 men. The questionnaires were mailed with an outer sheet containing the cover letter to which the address labels were affixed.

[1] This study was part of a larger research project undertaken by the AACD Men's Committee on the nature of professional development of AACD male members.

The subjects were instructed to remove the outer sheet before mailing the questionnaire back. Self-addressed, stamped envelopes were provided inside the questionnaire for the respondents to return the survey.

The cover letter included with the questionnaire explained the purpose of the survey and included a reminder about confidentiality. The subjects were assured of the confidentiality of their responses in three ways. They were told that their responses would be completely anonymous and were reminded not to write their names anywhere on the survey. Second, professional items (such as specific place of employment) were excluded from the survey so that subjects could not be inadvertently identified. Third, subjects were reminded that their responses to any of the items were entirely voluntary.

Because there was nothing included on a questionnaire that would identify the specific respondent, follow-up to those who did not return surveys was not possible. To increase the response rate, a second mailing was made to the entire sample when the return rate of the surveys began to diminish significantly (6 weeks later). A notice was also placed in the AACD newsletter, *Guidepost*, asking those who had received a survey to return it as soon as possible if they had not already done so.

Results

The initial question asked was "What are the most frequently cited concerns of AACD male members?" Based on the respondents' endorsement the 36 concerns for themselves, the following five were seen as most important: burnout/stress, developmental issues, and again, career change, relationships, and expressing feelings. All 36 items on the Concerns Assessment were mentioned by at least 10% of the respondents. Half of the items were endorsed by at least 25% of the respondents. These data are presented in Table 1. Another important question that was to be assessed using the Concerns Assessment was "Are there groups of male members in AACD that have more concerns than other groups, and if so, what are these groups?" To assess this, the number of concerns checked by each subject for himself and for his clients was summed to produce two frequency indices. Out of 36 concerns, respondents listed an average of 9.1 concerns for themselves (SD = 7.1), and 13.6 concerns for their male clients (SD = 8.2). The difference in means between the overall concerns identified for professional development and overall concerns listed for male clients was significant, $t(320) = 5.6$, $p < .001$).

Characteristics of High and Low Concern Counselors

For continuous demographic variables, Pearson product-moment correlations were computed between those variables and the two fre-

TABLE 1

Item Endorsement Percentages for Self and Male Clients

	Self	*Male Clients*
Career Concerns		
• Career Change	33%	54%
• Retirement	32%	23%
• Leisure	29%	25%
• Dual Careers	27%	32%
• Nontraditional Career Choice	14%	26%
Men's Issues		
• Success	34%	51%
• Fathers and Parenting	33%	48%
• Changing Role of Men	31%	56%
• Power	21%	11%
• Mentoring Young Men	20%	11%
• Men's Groups	19%	17%
• Stereotypes	13%	26%
• Homosexuality	11%	33%
Physical/Emotional Health		
• Burnout/Stress	66%	58%
• Physical Health	35%	34%
• AIDS	33%	14%
• Grieving	22%	12%
• Loneliness	21%	30%
• Substance Abuse	15%	61%
• Disability	11%	24%
Counseling Concerns		
• Multicultural Issues	28%	21%
• Counselor/Client Relationship	28%	15%
• Counseling and Sex Roles	22%	34%
• Gender Differences in Counseling	22%	12%
• Touch Between Client and Counselor	18%	11%
• Male Clients	10%	8%

quency indices (see Table 2). It was found that being younger, more psychodynamically oriented, more diverse in sexual orientation, and making less money were all significantly associated with reporting more concerns for self.

Having more concerns for male clients was found to be significantly related to more diversity in sexual orientation, younger age, more phenomenological therapeutic orientation, and higher ratings of femininity.

TABLE 1 *continued*

Item Endorsement Percentages for Self and Male Clients

	Self	*Male Clients*
Relationships		
• Developmental Issues/Aging	15%	41%
• Intimacy and Friendship	39%	63%
• Relationships	37%	60%
• Self-Nurturance	34%	37%
• Expressing Feelings	31%	71%
• Love and Sexuality	29%	59%
• Moral Responsibility	27%	33%
• Divorce and Parenting	22%	57%
• Mother/Son Relationships	18%	31%
• Divorce	16%	54%

TABLE 2

Means, Standard Deviations, and Pearson Product-Moment Correlations Between Number of Concerns Indicated and Demographic/Professional Variables

	Correlations			
Concerns indicated for:	*Self*	*Clients*	*M*	*SD*
Income	−.16**	−.02	4.3	.8
Age	−.18**	−.12	41.6	10.6
Counseling Approach:				
Psychodynamic	−.11*	.11	4.6	1.4
Phenomenological	−.03	−.12*	4.3	1.7
Cognitive/ Behavioral	.07	.07	3.4	1.3
Sexual Orientation	.14**	.14**	1.4	1.0
Masculinity Rating	.08	.04	2.9	.7
Femininity Rating	−.12*	−.11*	3.0	1.0
Number of Concerns:				
For Self	—	.42***	9.4	7.1
For Clients	.42***	—	13.6	8.2

*$p < .05$ **$p < .01$ ***$p < .001$

To further examine which groups of men were asking for help, t-tests were performed for three dichotomous, demographic variables: marital status (married vs. not married), highest degree earned (doctorate vs. nondoctorate), and ethnic background (White vs. minority). Significant differences were found on both marital status and highest degree earned. Married men listed fewer concerns for their male clients than did men who were not married ($t = -2.51$, $p < .05$). Men who had their doctorates were likely to list more concerns than did those with a master's degree or below ($t = -2.52$, $p < .05$).

Tests for analyses of variance (ANOVAs) were used to uncover any differences on the reported number of concerns based on ACD divisional membership and work setting. Significant differences in the number of concerns were indicated for male clients for division membership, $F(6,297) = 5.67$, $p < .0001$. Specifically, male members of the Association for Religious and Value Issues in Counseling (ARVIC) and the American Mental Health Counselor Association (AMHCA) listed more concerns for their clients than did members of the American College Personnel Association (ACPA) or the American School Counselor Association (ASCA). Men who worked in private practice listed more concerns for their male clients than did men who worked in university, secondary, or elementary education settings, $F(3,356) = 6.60$, $p < .001$.

We also wanted to know which of the demographic variables would predict the amount of variance in both of the frequency indices (i.e., the number of concerns indicated for self and for male clients). A stepwise regression was performed with both frequency indices separately as the dependent variables. Age, self-ratings of masculinity and femininity, the three theoretical orientation variables (phenomenological, psychodynamic, and cognitive-behavioral), sexual orientation, and income were used as independent variables. Four independent variables were found to predict the variance in the number of concerns listed for the subjects themselves: age ($F(1,325) = 6.37$, $p < .05$), sexual orientation ($F(1,325) = 4.23$, $p < .05$), and income ($F(1,325) = 5.61$, $p < .05$). Four independent variables were also found to predict the variance in the number of concerns for male clients: age ($F(1,321) = 4.80$, $p < .05$), phenomenological orientation ($F(1,321) = 4.02$, $p < .05$), psychodynamic orientation ($F(1,321) = 7.83$, $p < .01$), and sexual orientation ($F(1,321) = 4.74$, $p < .03$).

Types of Concerns

Rationally derived categories (men's issues, counseling concerns, career concerns, relationship concerns, and health concerns) were constructed by having two independent raters—both PhDs in counseling

psychology with 10 or more years of post-PhD experience and each with expertise in the area of men's issues—group the 36 types of issues into "related categories." Each rater independently identified and labeled five categories of concerns within the 36 items. These categories were counseling concerns, men's issues, career concerns, physical/emotional health issues, and relationship concerns. The five scales that were constructed based on the rater's interpretations are presented in Table 1.

Scores of each of the five concern areas yielded significant Pearson product-moment correlations with several demographic variables. These correlations are displayed in Table 3. Age was found to correlate negatively with four of the scales: men's issues ($r = -.28$, $p < .001$), health ($r = -.14$, $p < .005$), counseling concerns ($r = -$ ns.10, $p < .05$) and relationships ($r = -.16$, $p < .001$). Income was also found to correlate negatively with these same four scales: men's issues ($r = -.14$, $p < .01$), health ($r = -.13$, $p < .01$), counseling concerns ($r = -.15$, $p < .01$) and relationships ($r = -.14$, $p < .01$).

Pearson product-moment correlations were employed in exploring the relationship between types of concerns indicated and self-ratings of masculinity and femininity. Career concerns correlated positively with high ratings of masculinity ($r = .11$, $p < .05$). Men's concerns correlated negatively with masculinity ($r = -.17$, $p < .001$). Counseling concerns correlated positively with femininity ($r = .12$, $p < .01$). Relationship issues were found to correlate negatively with masculinity ($r = -.11$, $p < .05$) and positively with femininity ($r = .15$, $p < .05$). Health concerns did not correlate significantly with either scale.

The concern areas were then used as the dependent variables in a series of ANOVAs. Work setting, divided into academic setting (18.0% of the sample), private practice (23.3%), and other (28.7%), was the in-

TABLE 3

Pearson Product-Moment Correlations Between Age, Income, Sex Role Rating, and Type of Concerns

	Correlations			
	Age	*Income*	*Masculinity*	*Femininity*
Type of Concern:				
Health	−.14***	−.12**	−.01	.03
Men's Issues	−.28***	−.14**	−.09*	.17***
Relationships	−.16*	−.14**	−.11*	.15**
Counseling	−.10*	−.15**	−.01	.12**
Career	.02	.04	.10*	.01

*$p < .05$, **$p < .01$, ***$p < .001$

dependent variable in these ANOVAs. Career concerns were found to be significantly lower for the private practitioners as compared with the remaining groups, $F(1,358) = 6.34$, $p<.005$. No significant differences were found for the remaining concerns areas.

The grouping of issues into five categories was also applied to the concerns identified for male clients. It was found that the older the respondent, the less likely he was to identify men's concerns for his clients, $r = -.11$, $p<.01$, and relationship issues, $r = -.11$, $p<.01$. The higher the respondent's self-rating of femininity, the more likely he was to identify men's issues for his clients, $r = .11$, $p<.05$, and relationship issues, $r = .18$, $p<.001$.

Table 4 provides a summary of the "masculinity" profile of the characteristics of the high- and low-concern endorser typologies among the AACD male members.

Discussion

Professional Concerns

The results of this survey indicate that male counselors can readily identify concerns for which they would like assistance. These concerns are of two varieties: those that relate to their own professional development and those that relate to their work with male clients.

TABLE 4

Characteristics of Dual Typology of AACD Male Members

Low-Concern Endorsers	*High-Concern Endorsers*
• Stable Marriage	• Single
• Heterosexual	• More Diverse Sexual Orientation
• Higher Income	• Lower Income
• Bachelor's or Master's Degree	• Doctoral Degree
• ASCA or ACPA Member	• ARVIC or AMHCA Member
• Older	• Younger
• Less Inclined to Phenomenological or Psychodynamic Approach	• Tend Toward Phenomenological or Psychodynamic Approach
• Employed in Secondary, Elementary, or University Setting	• Employed in Private Practice

There was a general consensus by male service providers on the five issues that most commonly relate to their own professional development. These five issues consisted of burnout and stress, developmental issues and aging, intimacy and friendships, relationships, and physical health. Each was endorsed by 35% or more of the overall sample of AACD men. Two issues, "intimacy and friendships" and "relationships," refer to often noted problem areas for men in our society. The remaining three are generic to the life of professionals of either gender. One of these three, burnout and stress, received the highest endorsement both as a personal issue and as an issue for male clients. The findings offer clear support for training programs by the counseling profession to address these concerns.

Client Concerns

From the perspective of work with male clients, clear areas of convergence and only minor divergence emerged in the concerns attributed to clients and the concerns for the respondents' own professional development. Among the five top-rated concerns, three (burnout and stress, relationships, and expressing feelings) were found common to both personal and client concerns. Two, developmental issues and aging, and career change, were seen more as professional development issues. An additional two, love sexuality, and addictions, were reported more as client issues. The high endorsements given to the five concerns pertaining to professional development and to working with clients seem to confirm that these represent important areas for male service providers and support special programming for the AACD men to meet these concerns. Such programming could include specifically designed programs at their conventions, books on special topics, journals, workshops and, additionally, recommendations for changes in the graduate curriculum of counselor training programs.

Endorsed Concerns and Societal Expectations

This perspective, the more challenging, views relationships between level and type of endorsed concerns of AACD male service providers and identified professional-demographic variables as sources of data to test the assertion that male sex role norms play a major role in male attitudes and behaviors.

To measure the impact of normative expectations for the male role in society, we examined the relationships between the endorsed concerns and measures of masculinity, femininity, and sexual orientation. We then examined the overall intercorrelation matrix of identified concerns, mas-

culinity ratings, femininity ratings, sexual orientation, and selected professional-demographic characteristics of divisional membership, job setting, age, and counseling orientation as additional indices of normative expectations for the male role.

The results of this analysis seem to support our rationale. First, how AACD men positioned themselves on these variables relates to the level of endorsed concerns. Differences on a number of major independent variables were found to relate to differences in high- and low-concern endorsement patterns. Second, the pattern of differences offers support for the impact of normative expectations for the traditional male sex role on endorsed concerns (the more masculine the fewer the endorsed concerns for self and clients). Etkin (1985) asserted that men operating within the traditional male role perspective **dread being known**, and this **dread of being known** deters men from admitting to weakness, vulnerability, and need for help. By the time a boy becomes a man, Etkin claims, it is likely that he has learned to disguise himself to most other people and allow only a few to really know him.

Low-concern endorsers (LCEs) were found to be further characterized by these factors: stable marital relationships, heterosexual orientation, highest degree bachelor's or master's rather than PhDs, employed mainly in elementary or secondary schools or universities rather than in private practice or mental health settings, members of ASCA and ACPA, not inclined to have a phenomenological or dynamic counseling orientation, and likely to express career rather than relationship concerns.

High-concern endorsers (HCEs) showed the opposite pattern. They were more likely to follow nontraditional male sex role norms. They tended to be younger, more diverse in sexual orientation, more feminine and less masculine, more likely to hold the PhD degree, more likely to be members of ARVIC and AMHCA, to earn less money, and to be single. Additionally, they tended to be either psychodynamic or phenomenological in their counseling orientation, and to express relationship and counseling concerns rather than career concerns.

Thus, our findings suggest that low-concern endorsers (LCEs) have adopted the more traditional male sex role norms for masculinity and high-concern endorsers (HCEs) have adopted the nontraditional male sex role norms for masculinity. The LCE typology presents a profile of men who are more comfortable with themselves, more settled, more where they want to be in life, and more fulfilled, both in family and work.

In contrast, the HCE typology outlines a profile of men who, having adopted nontraditional sex role norms, are characterized by being more self-searching, more oriented toward growth, more fluid and less settled, more likely to espouse nontraditional societal values, and less likely to hold exact rules for living.

Implications

Both high- and low-concern endorsement typologies have implications for the counseling of male clients. Chesler (1971) warned that all male dyads may serve to reinforce traditional stereotypes without noticeable encouragement for the male client to become more vulnerable. Silverberg (1986) suggested that the potential devaluing of tenderness, sensitivity, and emotional vulnerability exists in traditional male norms. Our findings that the level of perceived concerns both for self and for client varies by typology point to differences in the valuing of the emotional side of men and the potential for reinforcing traditional male stereotypes in working with male clients.

Ehrenreich (1983), addressing the contemporary male role from a feminist perspective, further argued that change toward a less rigidly masculine male role is but one of several ongoing trends in our society. Although men are demonstrating authentic positive change, Ehrenreich noted, they also may be exhibiting only superficial change or may be changing in ways that are detrimental not only to men but to women and society in general. Our findings point to the interrelationship of masculine identity with concern endorsement patterns and confirm the need for a positive integration of the masculine, analytical, instrumental approach of the traditional male sex role with the often devalued traits of emotional expressiveness, warmth, sensitivity, and tenderness of the nontraditional role for men in the counseling process. This position was supported by Silverberg (1986), who contended that the fundamental goal in the counseling of men is to help them to integrate the so-called masculine and feminine components of the male role.

In our study, we have identified men who are, overall, inspired to grow, to learn, and to help their male clients do likewise. However, within this overall framework of commitment to growth and personal development, the two typologies of male service providers that we have delineated constitute important benchmarks for viewing male counselor development and for counseling men. The low-concern endorsement typology includes men who are more inclined to accept life as it is and to look toward making only minor alterations in an already integrated worldview. The high-concern endorsement typology includes men who are more inclined to see growth and development as primary. Thus, it seems that how AACD men see their world affects not only their own growth pattern but also the concerns they attribute to their clients and, consequently, their work with male clients.

Both low- and high-concern endorser typologies carry with them their own particular boundary limitations in counseling men. These boundary limitations include restrictions in problem identification, awareness of issues, and views of growth for self and clients. For the

traditional AACD men, issues of change and growth are more likely to be out of awareness. Traditional men are likely to be more satisfied with the status quo, with viewing life as it is, and to view it in more positive terms. For the AACD man espousing nontraditional views, change, growth and development are more central. Nontraditional men have as their Achilles' heel the likely overendorsement of a change focus for self and clients.

We wish to emphasize that the differences in the low- and high-concern endorsers were mainly differences in level, not type of concern. There was considerable consensus and only minor differences in overall types of concerns endorsed for self-development and for work with male clients by the total sample. This similarity in type of concerns endorsed, coupled with the differences in level of endorsement, has an important implication for the male service provider. It further confirms the need for the healthful integration of both traditional and nontraditional components of the male sex role to achieve optimal masculinity.

Conclusion

1. Male members of AACD share special concerns for professional development and for work with clients. Among the major concerns, stress and burnout rate the highest.

2. There is strong similarity in the concerns endorsed for professional self-development and for work with clients.

3. Level of concern endorsement by AACD men is related to differences in masculinity, femininity, and important aspects of the professional counseling role. The views that an AACD man holds about his masculinity carry with them implications both for the way he perceives himself and the way he perceives his male clients.

4. The findings of a special set of male issues support the need for special programming for professional development and counselor skill training for male service providers.

Summary

The findings in this study highlight the critical importance of the special concerns of men. Heppner and Gonzales (1987) concluded that the male socialization process profoundly affects both the male counselor

and the male client. How the counselor and client view themselves as men in our culture will shape the process of counseling. The delineation in this study of concerns of AACD men for self-development and client growth sends a clear message to the counseling profession to identify and develop specific programs and professional activities pursuant with the unique concerns of men.

Educating men to choose life-styles that will facilitate health and well-being rather than life-styles that foster the potential for illness is a goal of wellness.

Chapter 19

BEING A MAN CAN BE HAZARDOUS TO YOUR HEALTH: LIFE-STYLE ISSUES

Fred Leafgren

Men's Health Hazards

American life-styles are harmful and increase men's risk of illness and premature death. Smoking and excessive alcohol consumption, lack of physical exercise, excessive weight, stress associated with relationships, work, the social environment, and lack of meaning and purpose are all factors detrimental to the well-being of men.

The focus of this chapter is men and wellness. Halbert Dunn, a public health physician in the 1950s and the first writer to introduce the high-level wellness concept, defined wellness as an integrated method of functioning that is oriented toward maximizing the potential of the individual within his or her particular environment. The goal of wellness is to achieve one's total potential by living optimally physically, spiritually, socially, occupationally, intellectually, and emotionally.

If this is our definition of wellness, it may be well to look at where we are in terms of the wellness levels for America men. Johnson (1989, pp. 62–63) provided the following facts: in 1900, U.S. women lived 48 years on the average and men 46, a difference of two years. By 1986, the difference was between 78 and 71 years respectively, or a difference of 7 years. Being a man can be hazardous to your health, with a higher risk of heart attack, lung cancer, and criminal behavior. For example, the ratio of male to female deaths from of lung cancer is 6 to 1; other bronchopulmonary disease, 5 to 1; homicide, 4 to 1; motor vehicle accidents, 2.5 to 1; suicide, 2.7 to 1; other accidents, 2.4 to 1; cirrhosis of the liver, 2 to 1; and heart disease, 2 to 1. The number of men in prison is 573,990, women, 30,834. Men diagnosed with AIDS number 68,306, women, 6,260. The number of single men who are homeless is estimated

to be 165,000 to 231,000 single women who are homeless, 32,000 to 45,000.

Joseph Califano, Jr.'s, (Pelletier, 1981) report in 1969 indicated that we are killing ourselves by careless habits. We are polluting the environment and we permit harmful social conditions to persist, namely poverty, hunger, and ignorance. The Surgeon General's report observed that many Americans are apathetic and unmotivated toward better health. Ken Pelletier (1981, p. 170) noted that "psychological factors have been demonstrated to be the single most significant predator of both optimum health and longevity. Genetic and biological influences on longevity are highly dependent on the presence or absence of specific life-style influences." Ken Pelletier pointed out that "it is clearly evident that psychosocial variables and lifestyle practices established as early as adolescence are the single most significant broad vectors of adults' health and longevity, and even the timing and nature of the experience of death" (p. 171). He went on to say that "... psychosocial factors are of such formidable influence that they actually hold sway over the genetic and biological determinants" (p. 171). He reported that research findings indicate that stress is a major influence governing whether or not even the average life expectancy is attained, and that research also demonstrates that women live longer than men due to life-styles rather than biological variables. These trends are increasing rather than decreasing at the present.

Men may practice compensatory masculine role behavior. Such behaviors are frequently characterized by risk-taking, aggression, and violence. Forrester (1986) stated that men are socialized into a society that values achievement, power, and strength as distinctly masculine qualities. In an effort to achieve masculine status and conform to the socially prescribed male role, men frequently engage in compensatory aggressive risk-taking behaviors that predispose them to illness, injury, and even death. Furthermore, men engage in occupations that harbor risks to their health. These risks include biological, chemical, physical, and mechanical agents.

The Wellness Alternative

In a presentation at the National Wellness Association Conference at the University of Wisconsin-Stevens Point, Ken Pelletier (1989) reported data concerning longevity cited in *The Journal of the American Medical Association*. The findings in the JAMA estimate that two thirds of the deaths and disabilities prior to age 65 are preventable. Pelletier believes that two thirds of the deaths and disabilities are preventable to the age of 85.

So what are the responses then to the illnesses that we recognize among men? A powerful response that is growing in acceptance, understanding, and impact is the national wellness movement. According to Clyde Sullivan, a professor of psychology at Brigham Young University, the pattern advocated for wellness is one that is anticipatory, preventive, proactive, collaborative, and system-oriented.

Travis and Ryan (1981) talked of wellness involving breathing, communicating, eating, playing, finding meaning, moving, transcending, thinking, and feeling. This leader in the wellness movement spoke of wellness as the right and privilege of everyone and stated that the wellness paradigm calls for options, individuality, and choices freely made. Travis went on to say that the process of wellness is based on self-responsibility and love.

Self-responsibility (Travis & Ryan, 1981) means (1) tuning in on your own inner patterns, emotional and physical, and recognizing signals your body is giving you; (2) discovering your real needs and finding ways to meet them; (3) realizing that you are unique and are expert about yourself; (4) making choices; (5) creating the life you really want rather than just reacting to what seems to happen; (6) being self-assertive; (7) enjoying your body through nutrition, exercise, and physical awareness; (8) expressing emotions in ways that communicate what you are experiencing to other people; (9) creating and cultivating close relationships with others; and (10) engaging in projects that are meaningful to you, being supportive of others, and respecting your environment.

Love means: (1) trusting that your own personal resources are your greatest strengths for living and growing; (2) allowing disease to be a constructive and positive experience; (3) responding to challenges in life as opportunities to grow in strength and maturity rather than feeling beset by problems; (4) experiencing yourself as a wonderful person; (5) loving yourself and exercising compassion for your weaknesses; (6) realizing your connectedness with all things; and (7) celebrating yourself with others and the world in which you live (Travis & Ryan, p. 1).

The Wellness Journey

The wellness journey can begin with an assessment to measure current wellness levels and present health conditions. There are numerous health hazard appraisal and wellness questionnaires. A comprehensive listing of such instruments is found in the New Directions for Student Services Series entitled *Developing Campus Recreation and Wellness Programs* (Leafgren, 1986).

The data from the Health Hazard Appraisal and a wellness questionnaire provide information about the client to establish present health

conditions and life expectancy. These data can serve as a stimulus to encourage experimentation with new behaviors that may result in improved wellness levels.

The remainder of this chapter will be devoted to a discussion of the wellness movement and how it can positively affect the lives of men. A model of wellness, proposed by Dr. William Hettler, cofounder of the National Wellness Institute, includes 6 dimensions: social, physical, occupational, spiritual, emotional, and intellectual. Wellness in all these dimensions is essential for well-being. Wellness in any one of these dimensions contributes positively to wellness in the other dimensions. A lack of wellness in any one of these dimensions can diminish one's well-being in other dimensions. This six-dimension model proposed by Dr. Hettler is a model that has gained national recognition and acceptance and is used in many settings.

Social Wellness

The social dimension includes contributing to one's human and physical environment to achieve the common welfare of one's community. It emphasizes the interdependence with others and with nature. It includes the pursuit of harmony in one's family, in one's relationships, in one's community.

The environmental aspect encourages environmental sensitivity and concern for cities, water, air, and earth. Government decrees alone are not likely to change the destruction of our physical environment. Individuals can contribute, take responsibility, and assist in the process. Individuals can be encouraged to learn about their environments and to accept responsibility for giving back to the earth, not only taking. When people are aware of destructive patterns, they are more likely to commit themselves to change their life-styles in ways that contribute to a more optimal, ecological way of life. People can be supportive of environmental programs.

Likewise, individuals can find ways in which they can give to their community, not only be recipients and take from it. Participating in volunteer service programs and working through agencies, religious groups, and institutions to give to one's fellow human being is a powerful way to feel productive, to feel satisfied, and to feel that one is contributing. Extending themselves to others by lending a hand, getting acquainted, and discovering others' needs and how they can assist with their needs are endeavors that provide people much satisfaction, pride, and self-esteem. The payoff is both for the recipients and the giver.

We can be socially conscious of the needs of our family and contribute to these needs also in a giving manner. Through modeling, through

our life-style, through our presence, we can contribute in positive ways to the well-being of all members of our family. Again, we are the recipients or the benefactors of this giving.

Physical Wellness

The physical dimension includes cardiovascular strength and regular physical activity. Physical wellness encourages knowledge about food and nutrition and discourages the use of tobacco, drugs, and excessive alcohol consumption. It encourages consumption and activities that contribute to high-level wellness including medical self-care and appropriate use of the medical system.

Ken Pelletier (1979, p. 163) stated in his book, *Holistic Medicine*:

> Physically, the human body is essentially the same that it was a half million years ago. Individuals living in the post-industrial period of only the last 100 years, however, have placed this body in the midst of a radically reshaped internal and external environment. Over thousands of years, the body was oriented through and sustained by habitual varied and extensive physical activity. Suddenly the dramatic swiftness of this functional pattern has been disrupted into one of high stress and low physical activity. The human body is built for action, not for rest. Today the struggle for survival involves the necessity of systematically reintroducing physical exercise as a preventative measure for alleviating the afflictions of civilization, and as a step toward reaching optimum health.

Pelletier (1979, p. 177) went on to say:

> Benefits of a regular exercise program include 1) the replacement of intra-muscular fat leading to more efficient utilization of calories; 2) strengthening of heart and lungs and muscles throughout the body thus improving general circulation; 3) improved absorption and utilization of food; 4) increased energy and stamina; 5) more restful sleep; 6) improved appearance for positive self-image and outlook on life; 7) people who exercise regularly consume far fewer drugs, coffee, tea, alcohol, tobacco, sugar and refined carbohydrates than non-exercisers. They find these things to be antagonistic to a healthy lifestyle.

Fitness is a state of mind as well as a state of motion. There are many ways to be physically fit. Aerobic exercise in the form of cycling, running, swimming, basketball, racquetball, or handball contributes to

physical well-being. It stimulates the heart and the lungs. It contributes to muscular development. When one feels physically fit, one also feels more fit emotionally and intellectually. It is recommended that people find an activity or exercise they enjoy. Suffering should be optional. If people do not engage in an activity they enjoy, it is not likely that they will continue that activity, thereby losing the positive benefits of a physical activity program.

Some individuals prefer to exercise alone. Others prefer fitness activities in groups such as in community programs, YMCA programs, or institutional programs. Many corporate and business firms are now establishing their own fitness centers and fitness programs. There are unlimited opportunities to be physically fit. One does not need to spend large sums of money to become physically active. For many, running is an excellent way to keep fit. Many who become active in running report that it does change their life. Once one becomes active in a running program, it becomes a regular habit. Regular runners feel deprived when they have not had an opportunity to run. There is also strong evidence that running has a positive impact on mental and emotional stress. For many individuals, a run after work is far more therapeutic and helpful than consumption of alcoholic beverages that are often used to bring about relaxation.

Good nutrition can be a positive path to weight control. Individuals may need professional nutrition counseling. They may need to assess their percentage of body fat and ideal weight in order to determine the need for change in this area.

It is important that individuals become aware of the food that they eat and its positive or negative effects. There are excellent recipes for low cholesterol, high wellness-oriented foods that are tasty and nutritious. In general, we know that a high intake of sugar, fat, refined flour, salt, coffee, alcohol, tobacco, and food additives is detrimental to our physical well-being. The intake of these substances needs to be reduced or replaced by other substances. In general, we consume an excess of fats and sugars today and not enough complex carbohydrates. These patterns need to be changed. People can learn about the constituency of various food products that they purchase and become aware of the amount of protein, carbohydrate, and fat in their diet. It is estimated that at the present 50% of our daily diet has no nutritional value. We consume one third cup of sugar per day, or 130 pounds per year per person in the United States. Our salt intake is about 20 times what we need on a daily basis. These are patterns that we can change and feel better as a result. There are many healthful foods too from which to select. In general, whole grain cereals, breads that contain natural grains, fresh fruits and vegetables, and fish are all nutritious and provide a balanced, healthful diet. This diet also contributes to the amount of

roughage that our bodies need to function properly. In general, for good nutritional living, we need varied and balanced diets. We need to eat more slowly and more simply and consume more roughage and fiber in our diet.

Another significant area affecting physical well-being is assistance for alcohol and drug abuse. Assisting individuals to cope effectively with the abuse of drugs and alcohol is essential for optimal wellness. Alcohol and drug abuse negatively affects physical and emotional well-being. They affect the other dimensions negatively as well.

Occupational Wellness

Occupational wellness is related to our attitude about work. Occupational wellness results from participating in work or in a career in which we gain personal satisfaction and life enrichment. Job satisfaction is extremely important and relates to our careers, our expectations, and the opportunities we have to fulfill our basic personality needs.

Consistency between personality type and job expectations provides the potential for satisfaction, achievement, and persistence in that position. A mismatch between the two will often result in individuals' frustration and dissatisfaction in the work environment, leading them to seek other jobs. Today, there are almost unlimited career choices and possibilities. Helping individuals find careers they can enjoy is a significant role for counselors. Helping individuals discover how they can be fulfilled through their jobs can be a significant role for counselors as well.

Men need to be aware when the manager-subordinate relationship affects them negatively. Manager behavior that is unpredictable involves win-lose situations, which whittles away at employees' self-esteem. Tactless reprimanding and discounting ideas takes away from employees' occupational well-being. On the other hand, when employees enjoy participation, involvement, positive recognition, and support, their sense of occupational wellness is enhanced.

Intellectual Wellness

The intellectual dimension of wellness encompasses creative, stimulating mental activities. An intellectually well person uses available resources to expand his or her knowledge and improve skills, which in turn expands the potential for sharing with others. An intellectually well person uses the intellectual cultural activities as well as the human resources available to them in the community in which they live. We all need mental stimulation. This stimulation can come about through read-

ing, involvement in the arts, study, travel, and various media. Being encouraged to participate in intellectual endeavors that are new to them can be a great source of enjoyment and satisfaction for people. Learning to play the piano, painting, or reading in a new area of interest are all activities that can be intellectually challenging, stimulating, and rewarding.

Spiritual Wellness

The spiritual dimension of wellness involves seeking meaning and purpose in human existence. It includes developing of a deep appreciation for the depth and expanse of life and the natural forces that exist in the universe. It includes values and ethics. One may find spiritual fulfillment through active involvement in an organized religious group. One may also find it through other human resources or through communing with nature. There is no specific prescription one must follow to be spiritually well—there are unlimited possibilities for involvement. Men seek out these opportunities to a much lesser degree than do women, therefore they need opportunities to explore the spiritual dimension in much greater depth. This pattern parallels the phenomena we see in counseling.

Emotional Wellness

The emotional dimension emphasizes the awareness and acceptance of one's feelings. Emotional wellness includes the degree to which one feels positive and enthusiastic about oneself and life. It includes the capacity to manage one's feelings and related behaviors including the realistic assessment of one's limitations, development of autonomy, and ability to cope effectively with stress. The emotionally well person maintains satisfying relationships with others. Men are frequently underdeveloped in the area of emotional wellness.

It is important that we do not see life as an illness for which we must seek a cure. Americans presently consume 5 million tranquilizers each year. Tranquilizers are not the way to emotional wellness. Rushing off to work every day in a frantic state of panic is not a path to emotional wellness.

Men often give themselves negative messages that take away from their sense of well-being. These messages may be fear of failure, fear of the judgments of others, fear of how others perceive them. Men also can stress themselves through overcommitment and becoming either workaholics or getting into a time trap. Men can also take away from their sense of well-being by concentrating on things that have gone wrong

in their life as opposed to those that have gone right. Men need to be prepared each day for the unpredictable. Life is not always logical or predictable, and men need to have a sense of mental toughness that prepares them for the unexpected.

Many men are extremely concerned that they will be liked by others. Realistically, what they find is that some will like them, appreciate them, and respect them, and others will not. Keeping themselves highly stressed in an attempt to win over those who do not see them in positive ways is probably not going to change their opinions. To the degree that men hang on to unwarranted feelings of guilt or worthlessness that are not relevant, they undermine their sense of well-being.

Georgia Witkin-Lanoil (1986, p. 5), from a survey of over 500 men, reported that in the early warning signs of stress for men, "Men are often unaware of their stress whereas their spouses are able to identify the stress through their withdrawing, irritableness, aggressiveness or defiant manner." It is important that men learn to manage stress by developing coping skills necessary to reduce stress and to avoid stress, as well as learning to relax through meditation, exercise, or other positive activities.

It is important that men feel okay about themselves. Men need to recognize that they are victims in life when they want to be, but that they do have choices. Suffering is optional, and men need to be aware of the degree to which they create their own suffering. Numerous biofeedback programs can give them information about their stress levels. Men need to be more sensitive to their basic feelings such as anger, sadness, fear, and joy. Negative feelings serve as warning signs to alert men that things are not going positively in their lives. They need to tune in and be more aware of such feelings. Listening to their feelings is a way of getting vital information about who they are and what is happening to them in their environments and in their life.

Men need periodically to take inventory of their personal strengths and to be aware of these strengths as gifts that they possess. They need to go with their strengths and their gifts.

All of us need positive relationships in our lives. Because we are human, there are many wonderful things we can do. Buscaglia has identified these in his books. He points out that we can sing songs, we can smell flowers, we can hold hands, we can hug, we can give to others, and we can receive from others in very positive ways. We need to be much more open to touch and hugging, caring and giving. There is nothing wrong with needing and wanting someone to like us and be a close friend to us. Most of us do not survive very long unless we hear someone say "I love you."

Women in our society are seeking opportunities for equal rights, politically and economically. Men need equal rights emotionally. They

need to be permitted to experience, to express, to feel, to care, to love, to be weak, or to be strong. They need to be permitted to be all of these things.

It is probably important that we don't take ourselves too seriously. We need to permit ourselves to laugh a lot and to enjoy and participate in humor. It is probably better that we don't worry too much about tomorrow. We need to focus more on today and enjoy what life gives us, enjoy the opportunity to receive smiles, and to give smiles. We need to be glad of life because it gives us a chance to love and to work and to play and to look at the stars. We need to be aware that mental health is our greatest wealth and life can be a positive experience. When we are feeling good about life, it shows, it resonates. We have choices; we need to take responsibility for our own well-being and recognize that health is freedom. A goal of wellness is to die young as late in life as possible.

Choosing Wellness

Individuals are responsible for making choices to implement changes in their lives. Counselors can help with the process. Ardell (1977, pp. 212–213) stated:

> High level wellness is a lifestyle to be enjoyed where you consider everything that might be done. It does sound and appear overwhelming, but in fact you choose what you want to do. These choices are made one at a time and you add new wellness behaviors only when they prove more rewarding than old worseness patterns.

Wellness is seeking the best, not only avoiding disease. No matter which dimension we are involved in, we continually need to seek the best for ourselves to live optimally. The goal of wellness is to maximize our well-being and to establish life-style patterns that promote well-being throughout our lives.

Educating individuals to choose life-styles that will facilitate health and well-being rather than life-styles that foster the potential for illness is a goal of wellness. Individuals have choices for high-level wellness or low-level wellness. Wellness can be taught. It can also be modeled by those who are teaching. The greatest impact will come from good models and good teachers. Counselors can model wellness in their own lives.

When individuals take responsibility for their own health, acknowledge their own power, and recognize that they are the real authorities about their bodies, they have the potential for the positive attitude necessary for a wellness life-style. Health comes when individuals are total, whole people, when they have achieved a level of integration between mind, body, emotions, and spirit, when they allow themselves to balance.

The life of a man is a journey, a journey from the womb to the tribe, to the couple, to standing alone, to being responsible.

Chapter 20
THE JOURNEY CONTINUES

Dwight Moore, Stephen Parker, Ted Thompson, and Patrick Dougherty

The dilemma editors face in collecting the thoughts of a number of different authors is that those thoughts may seem contradictory and disconnected when placed together in a single volume. Our authors come from many different walks of life, races, and orientations, and possess a multitude of different experiences.

Yet, these authors share the common fact of their "brotherhood." When men talk about their experiences, other men "know" what they are saying at some deep, fundamental level. This experience of "masculinity" is elusive; it is difficult to articulate; at times, it may even feel a touch fearful and powerful.

The authors of this chapter spent the winter of 1989 meeting on a regular basis to attempt to articulate the roots of this common experience, this "brotherhood." We interviewed a number of different men and asked them questions such as: "When were you first aware of being a man?" "What is the difference between someone who is a man and one who is not?" "When do you think your father became a man?" "What were major crossroads in your adult life?" "How does age affect your masculinity?" "What is dangerous about your masculinity?" We shared our findings with one another, explored these issues together, and told parts of our stories to one another in an attempt to discover the feelings, the thoughts, the spirit of men's experience that is "known."

Initially we examined developmental theory. Many authors have written about stages of male development. Piaget (1981), Dupont (1980), Loevinger (1976), Kohlberg (1969), Perry (1970), Levinson (1979), Vaillant (1977), Sheehy (1976), Neugarten (1968), Gould (1978), and, of course, Erikson (1963) all talked of the stages men go through in their development. These theories are helpful in understanding ourselves, yet we discovered that this seemingly logical approach to our own development did not capture the more circuitous route each of us seem to take in becoming men.

Although most developmental theories focus on developmental stages that seem clear-cut and linear, upon further reading, one can see com-

plexities in male development. Each step forward is a developmental crisis and is marked by fear, trial, and error. Our conversations brought this doubt and searching into focus.

To help us maintain this focus, we have created terms to describe the emotional facets of these developmental stages. We want to conceptualize men's experience without losing the element of personal struggle, searching, and blind alleys. In a sense, men's development is like quantum physics. On an individual level, our experience is random, but on an aggregate level, it looks smooth, steplike, and progressive.

When probing our own experience and that of others, we discovered our experience to be a journey in which, although there may be an ultimate direction, the path crosses itself, doubles back, wanders, occasionally meanders, and sometimes marches directly ahead. Men's journey, the crossing of barriers, the walk, the relaxed hikes, and the mad, terrified dashes are all reflected in the chapters of this book. Our metaphor is the journey.

The Journey Begins

Most men experience at least five legs in their journey: the nest, the tribe, the woods, standing alone, and being responsible. These legs are likely to be revisited relative to one's age, culture, economic status, and relationship status. As we will see, men need to circle back periodically and meet the challenges on the journey. This journey is not linear; there are few maps. In addition, as Patrick Dougherty pointed out in his chapter, men have few elders who can help and guide them in safe ways.

The Nest

This is pre-journey, a safe place that is usually populated with women who nurture, feed, and protect. Some men did not have such a nurturing experience, and therefore, did not receive a solid sense of self-esteem and belongingness as did others.

Men were usually absent or excluded from the nest. Fathers who worked long and hard hours to provide for the family were either tired or emotionally inaccessible when they were home. They were somewhat mysterious and, although responsible and involved, somewhat distant.

Our experience is that we need to leave the nest, as early as our identity is established, not by linking with women's values, but rather by finding a group of boys to identify with. Men begin their journey by leaving the nest and venturing out into a world unknown.

The Tribe

Men seek validation from other men, although perhaps not directly. For millennia, men have hunted, prayed, played, and fought in groups. On their journey, men seek to learn how to be accepted in a group, how groups operate, and how to conform to group norms.

Formal initiation to manhood does not exist in the Western culture. Boys join Little League, Boy Scouts, military schools, or team sports as a substitute for this initiation. Neighborhood "clubs" hold initiation rites, and the growing presence of gangs speaks to the need for boys to become part of a tribe. One can argue for or against the values and norms of these different groups, but we believe the fundamental drive of men on this leg of the journey is to be included and to be protected by the tribe.

Tribe membership gives men a sense of identity. This truth repeats itself throughout their lives. Men may start with a neighborhood "club," play high school sports, join the Marines, a union, a union softball team, the Elks, and the Masons. These associations with other men in formal or semiformal groups offer rules for relationships. Intimacy in these groups is "side-by-side" intimacy as compared to "face-to-face" intimacy. That is, men engage in activities directed toward something other than the relationship between two men. For example, a guard and a center on a football team hold the mutual goal of winning, although they are not likely to talk with one another about their personal hopes and dreams.

Men express their gentleness and sensitivity through this side-by-side intimacy, although those traits may never be articulated. We believe that men express their intimacy differently than the way women express their intimacy. The dilemma for men is that group behavior, in recent history, has become increasingly competitive and has lost the flavor and power of cooperative tribal behavior. Coaches who say, "Winning isn't everything; it's the only thing"; staff sergeants who continually belittle their troops; Little League coaches who berate 10-year-olds; and company presidents who pit employee against employee in a competitive environment all have lost the original power of cooperative endeavor among men.

Men need groups that find a balance between cooperation and competition, between nurturance and challenge of the individual, between quiet, reflective time and active, energetic time. In these groups, men learn about their self-esteem, their gender, their culture, their sexual orientation, their relationships, their emotions, their power, and their history. Although not all men become "true" members of the tribe, they all must struggle with the tribe's impact. Sometimes the tribe exacts too high a price for membership, whereas at other times, it will not accept certain men. Yet at some point in men's lives, each man must face the

fact that the tribe is either exacting too high a price or that there is more to life than the benefits the tribe offers. It is at this time men enter the woods for the first time and begin the process of discovering and embracing their fears and grief.

The Woods

All have at some point "gone into the woods" for the first time. For some of us it occurs when we leave the world of female nurturers and begin our journey. For others it occurs after we leave our first tribe. The woods means dealing with something fearful. It is the time when we confront our own loneliness, helplessness, and terror alone. The nature of the fear is different for different people. For a Black youth it may mean coming to terms with his race; it can be making one's first career choice; it can be facing one's sexuality; it can be dealing with an abusive parent. These woods are dark, and we are alone in them. The sense is that "we can't hide out anymore."

The tools that we take on our journey into the woods primarily come from our fathers and are probably similar to those they received from their fathers. We do receive valuable tools from our mothers, yet we seem to utilize our fathers' tools in the woods. One tool we need in the woods is an answer to the question, "How do I deal with my fear?" We look to our father for the answer. What role model has he given us to deal with fear?

Sadly, as a number of the authors in this book have pointed out, fathers tend to be either absent, inexpressive, or punitive. As a result our tool bag is not particularly full when we reach the woods. How many of us, for example, heard our fathers talk about how they dealt with their fear? It seems as if they denied their own fear.

Another example of the woods is coming to terms with our sexuality. Some of us were lucky enough to receive messages of respect for ourselves and others, whereas others among us received tools of exploitation, abuse, and disrespect of our own bodies and the bodies of others.

Depending on the tools, men's experiences can differ as a result of their first trip to the woods. Sadly, however, many men end up rushing through the woods with confusion, fear, denial, and embarrassment for not having successfully dealt with the challenge. They rush back to a tribe without having faced their fears. The result is that when they go into the woods again, they are equally unprepared and at least as fearful.

On our journey, we circle back to the woods. We do so when establishing significant relationships or changing significant relationships, when changing jobs or careers, when our children arrive, when we are aging,

at midlife, and at retirement. Whenever we face a hard, fearful period, we have entered the woods. Therapists and counselors who work with men are well advised to validate that experience and then closely explore the tools their clients have for walking through the woods.

Standing Alone

Learning to be self-sufficient, separate, and independent is another crucial leg of our journey. This is a particularly difficult leg of the journey. Early on in the journey we swing radically from one end of a continuum to another. Some of us become totally insulated from others, cold to the world, pleasant on the outside and distant on the inside. Some of us become dependent on the affirmation of others, are unable to assert our own will, and abdicate our power to others. Finding a balance between these two extremes is a task.

Establishing a sense of independence is a major part of our journey. Many philosophers, psychologists, and sociologists have stated this truth. Our reality, as men, is that we live some of our lives alone. Alone does not necessarily mean without a partner. Many men live with a partner and feel alone, feel insulated, feel separate from time to time. One man's father, in response to a question about his relationships, said, "You are born alone, and you will die alone."

It has been said that women establish their sense of identity within relationships. Our experience is that part of men's identity is established outside of relationships. Coming to terms with one's loneliness, with one's isolation, with one's independence is part of becoming a man. This is difficult to articulate in words, but our experience is that when we talk with one another about self-sufficiency, about separateness, about loneliness, about the sphere of isolation we each feel, there is an understanding among us.

With seeming paradox, we need to be part of a tribe, but just as fiercely need independence. It seems that connecting with the group precedes developing self-sufficiency, but ultimately both are important.

Spiritually, we "seek to cultivate our own gardens," that is, we look inward for the resources to love, grow, change, reflect, and so on. One of the great tragedies of male suicide is that these men did not have the tools to look inward, or when they did, they thought there was nothing there. Our culture overemphasizes wealth, power, prowess, determination, dominance, and competitiveness that many adolescents and older men have lost their identity and worth relative to those values. When they look inside, they believe they do not measure up and therefore leave this world. That trip back to the womb is fatal.

Even though this risk exists, some men are able to find a balance between independence, tribal time, and relationships. Our experience is that when these elements get too far out of balance, the man becomes dysfunctional. Therapists counseling men might look closely at these three elements.

Being Responsible

Taking responsibility for our family, our job, our life is an integral part of our journey. Traditional "providing" roles for the family, "protecting" our wives and children, and maintaining loyalty to friendships are all part of being responsible.

All men know of the duty to be responsible. Although some of us are not able always to do so, we perceive that a fundamental part of masculinity is responsibility. We back up our buddies in a firefight, we provide food and shelter for our families, we remain loyal to company or union policies, we defend the honor of our names culture country.

Over and over, when responding to the question about the difference between someone who is a man and someone who is not, men answered, "Responsibility." The congruence between our behavior and our sense of responsibility is a primary clue to our mental health. When these are out of sync, we are in emotional turmoil.

During our journey we have endless opportunities to develop and act on our sense of responsibility. When entering the woods we are aware of the right thing to do (which may not be the culturally appropriate thing to do). We develop strong loyalties in groups and strive to be responsible to those groups. Men who abandon their children and families are continually and acutely aware of their violation of the contract of responsibility. Fulfilling our sense of responsibility provides immense gratification.

Conclusion

The nest, the tribe, the woods, standing alone, and being responsible are all part of our journey. All the writers have spoken directly to these legs of the journey. We will cycle through, in and out of phases.

We feel optimistic because a number of men are recognizing the importance of preparing men for this journey. Courtland Lee has developed a manhood training course for Black adolescents. Gay men are looking to one another for healthy models. Men's studies courses are growing, thus providing a sense of history. Men are becoming more

active as fathers and caregivers. Groups have been developed to teach the tools of relationships. Men are exploring traditional definitions of success and reevaluating their career choices as a result. We are caring for our bodies through wellness programs.

All of this brings healthy power back to men and moves us away from destructive power. Embracing our masculinity in healthy ways and helping one another through our journeys is our task and reward.

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END

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